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# The Soul of Holiness The Recital of Life

## Introductory Orientation

The main title of the allegorical or symbolic recital here has been named the **Soul of Holiness** (*nafs al-quds*). Know that in the philosophical alphabet of the *abjad* the gematria of *nafs al-quds* (composed of eight letters to the number of symbols in the calligram of the **Greatest Name**) is 385 and is equivalent to the Hebrew *שכינה* *shekinah*. In Arabic سكينة *sakina* is 145 and corresponds to *fāṭimiya* فاطمية, denoting *sophianity*. The difference between the two numbers is 240 corresponding to ר *ram* in Hebrew, meaning ‘high’, ‘lofty’, ‘supreme’, ‘exalted’ or ‘tall’; and مفضل *mufassil* in Arabic, meaning ‘one who enlarges upon’, ‘amplifies’, ‘distinguishes,’ ‘details’, or ‘divides’. It is also sometimes considered to be one of the divine Names, and as *mufaṣṣal* it denotes the Qur’ān from the beginning of the 49<sup>th</sup> chapter (*al-hujurāt*, the

Chambers) to the end of the Book, i.e. a total of 66 chapters in total to the numerical value of ﷺ *allāh*.

In the diction of the Ismā‘ilī sages, such as Nāṣir-i-Khusrow, the **Soul of Holiness** is glossed as being the prophetic *syzygy*; or, rather, it is that theophany or hypostasis which attaches to a person who has been bestowed from heaven the mantle of the prophetic office: “*We say that when the Soul of Holiness (nafs-i-qods) attaches [or ‘connects’] (payvastih shavad) to a person, that person becomes a prophet; and the Soul of Holiness occupies the same rank with the prophet as the rational soul (nafs-i-natiqa) does with humanity,*” (*khwān al-ikhwān*, ed. 1940: 223). In other words, the **Soul of Holiness** is what in Mazdaeanism is denoted as being the *xvarnah* (or the *farr*), the Light of Glory, whose hypostatial embodiment in that tradition is the archangel of the Earth, namely Spenta Armaiti. About Her the Magister Illuminatus Henry Corbin states: “...As perfect thought, thought of quietude and gentleness, meditative Imagination and silent Meditation, the Archangel Spenta Armaiti...[is]...this perfect mental activity (“perfect thought under the pure gaze of love”) [which] defines the Sophianic nature of the “daughter” of the God of Light [i.e. Ohrmazd/Ahura Mazda]. When the believer assumes this Spendarmatikih [i.e. his/her sophianity], and reproduces in himself that thought of wisdom which is the essence of the Angel of the Earth, he causes Spendarmat, the daughter of Ohrmazd, to exist in his own person. He is the child...of the feminine Angel of the Earth, that is, he causes the celestial Earth, the “house” of which Spenta Armaiti is the “mistress” to open up in himself...”<sup>1</sup>

The **Soul of Holiness** is thus that symbolization denoting the Supreme Divine Presence in the station of the first Sphere of the **Tree of Reality**, which

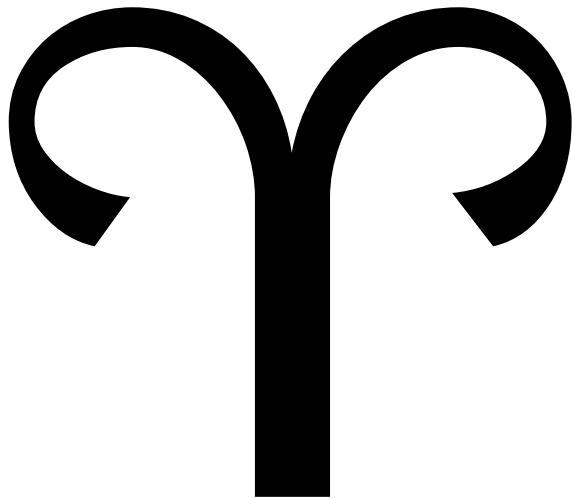
is the Living الْحَيُّ *al-hayy*, Who initiates the procession of the other spheres of the Tree; and as such in its *figuration* as visionary narrative, the **Soul of Holiness** betokens a *recital of initiatory life* which prefigures the principal *initiatic death*. “*Die before ye die*,” the Prophet of Islam (ص) states, such death being the awakening to the pendulum of palingenesis, the intuition into the true resurrection and personal transfiguration, that is the quintessence of *life supreme* – or, rather, its supernal renewal *sub specie interioratis*, viz. that veridic function that is the operative reality of Kay Khosrow’s (or Jamshid’s) Cup, namely, the Holy Grail.

Yet it is in the center of the pendulum, and not on either of its poles of extremity, wherein the situs of this palingenic *event* occurs. This axis is the *opening* to the Orient, the hour of *ishrāq* (illumination), which is thus designated by the *dawning* of the spring equinox in the macrocosm, the moment when *day* enters equilibrium with *night* and the triumph of **Light** over **darkness** prevails; and in the microcosm it reveals the soul in its dawning *revivification*, and thus victory over itself, by the apprehension of its celestial double, its *syzygy*, as the *witness-in-identity* to its own personal epiphany of the **Soul of Holiness**, the Divine Presence, of which it (i.e. the soul) is the instantiated theurgy. The *Magister Illuminatus* indicates this in one sense when he points out that *nous* (Universal Intelligence), as the soteriological content of the Hermetic *Krater*, is carried to Earth (= the temple of the body) as *life and light*. Note here the symbolism of the *Nexal Consciousness* or *Hiero-Intelligence* in the teachings of the *Imāms* (ع) of the Family of the House. Given this, the astrological sigil of Aries occurs here as a symbolic typification

indicating the Hermetic *Krater*, the Grail in its symbolic eqinoctial firmamental ascension; a typification that then unveils its symbolism within the soul revealing to itself the complexities of its equinox and *apotheosis* as the locus of that Life Supernal, the **Soul of Holiness**, which is mirrored to it and to which it mirrors back in the conjoined sanctification within the matrix of the ascending and descending multiversal hierarchy of concentric existences that occurs as a *harmonia sympathetica* between worlds descending and ascending moving through the Metacosm which projects into the mesocosm that projects into the macrocosm and finally the microcosm of the individuating spiritual subject. Such awakening, then, is its second birth, and thus exaltation, into the hieratic body of transfiguration, the *caro spiritualis divinis, jasad-i-muti<sup>2</sup>alih-i-rūhānī*, which is the first of the stages of the soul's angelicity (*fereshtegānī*), or *angelomorphosis*, as the animated organ of the **Soul of Holiness**.

The matter is even more directly articulated in the Persian *Bayān*:

*...In the sight of God there exist innumerable meanings of “death”, which none but It can enumerate. One of these meanings in outward terminology is the death that all shall taste, which takes place at the time when the spirit is taken away from the human soul. Whatever meaning is given to death before God is true. But the “death” in the presence of the Truth of which all are obliged to testify is not this death which is well known to all, but rather it is that death in the presence of the Tree of Reality which involves dying to all save It... (Persian Bayān, gate 8, Unity 2).*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَيِّ الْحَيِّ<sup>٢</sup>

O God, my God, and the God of all gods! Praised and glorified art Thou above all praise and glorification which contingency can fathom or articulate; and Holy art Thou beyond the holiness of whatsoever hath been sanctified by the delimitation or circumspection of any cause, effect, substance, accident, substrate or locus, whether celestial, theurgic or material! Indeed Thou art the unchanged and unalterable Light of all lights orienting all-things within the orbits of their individual, pre-determined capacities to the Orient of Thy orientation from the situs of Thy All-Comprehensive Radiance Illuminating the worlds into being by the Dawn of Pre-Eternity shedding its traces upon the Talismanic-Temples of Unicity! Thou art the First before all firstness, the Last after all lastness, the Most Manifest in the summit of all appearance and the Most Hidden in the acme of all concealment, for “all-things perish” but Thy Face, as Thou art indeed the Risen Dawn, the Life of all the worlds!

Upraise the litany of the Light, give the victory to the people of Light, guide the light unto the Light, O “Light upon Light”, for there is no other Triumphant Guide besides Thee, O Splendor of all the worlds, O Brilliance of all the worlds, O Glory of all

*the worlds! So do with us as is worthy of Thee and leave us not to ourselves nor entrust us to anyone save Thee for even a twinkling of an eye! And withhold Thy Wrath from us, O Lord, and spread out before us the good of this world and the hereafter, and avert us from the evil of this world and the hereafter! And empty us of our concupiscent selves and irascible natures and lead us not into delusions nor make us prey to the whims of the evil whisperer! Unfetter our bonds, break our prison-cages, save us from the dark well of heedlessness and the stultifying narrowness of our occidental crypts and erase our forgetfulness and call us to our true home within the bosom of Thy Orient of Light! And shield us from the obscurity of the opaque boundaries and those malefic influences issuing from the celestial bodies and the oppression of the seven powers of destiny and fate!*

*And enlighten us of our Perfect Nature, our syzygetic Angelic Guide and Celestial Double, our Adorable one! And make us ecstatic by the magnetizing flashes of Thy Column of Irradiation! And aid our ascent to Thee through the Pleroma of All-Light by Thy Cherubinic-Victorial Archangelic Lights! And purify our souls in the Spring of Life by the most holy transfigurations within the blessed landscapes of Thy Luminous Celestial Earth of Light! And unveil to us therein the visions of the battlements of the Throne of Thy Presence and the circumambulations of the ranks of its multitude concourses who are the Ophanim, the Seraphim and the Cherubim! And let us hear the scintillating melodies of Thy Dusky-Colored Female Dove sonorously warbling entrancing melodies above the Supreme Horizon of the Hidden Cloud! And let us taste the rapturous paradise of the leaven of Thy sweetness by the intoxicating bliss issuing from the chalice of the wine of Thy nearest intimacy! And annihilate us within the infinite cataclysmic ravishments of Thy Beauty by the endless shattering relishments*

*of the subsistence of Thy Majesty! And perfect our spirits within the level-stations of the Siniatic-Qāf of Thy Empyreans of Power! And edify our immutable spiritual essences by Thy Divine proximities at the situs of the Burning Bush of the Celestial Lote-Tree of the farthest limit! And Self-Disclose to us therein the epiphany of Thy Face of Splendor emanating from the bedazzling Sun of Thy Reality! And make for us a permanent imprint of Thy Resplendent Visage engrafted upon the chrysolite tablet of the heart of our interior realities by the noesis of our own inner selves, thus making Thyself our enduring abode!*

*O All-High Lord of all lordship, continually envelop us in the brimming, the overflowing and the overwhelming theophanies of the Light of Thy Glory from ecstasy to ecstasy within all of our states and waystations, and so make us felicitous in Thee as the active quintessences, those agent-intellects, of Thy theosophianic hierurgies and talismanic theurgies, the chivalrous knights and manifestations of Thy unscrutable, Thy Singular, Most Lofty, Most Mighty and elevated Greatest Name; for verily Thou art our fairest hope and the answerer of our prayers, the temple sanctuary of our spirits and the refuge shrine of our souls, O Emanator of Beneficence and Giver of Existence, O Sovereign Ruler and Supreme Gryphon, O Overlord of all haeccities and Master of all treasures; no other god is there besides Thee, O soaring Falcon of Magnificence, O Most Compassionate Mercifier!*

*And the blessings and salutations of God from the Splendor of the the Light of lights be upon Muhammad and the Family of Muhammad, the Pure, as well as upon the First Unity of the Bayān with the exaltedness and the majesty; then upon all the Divine Messenger Apostles, the Providential Guides and the gnostic theosophic sages*

*from before and after; and praise be unto the Sophianic Radiance, the Resplendence of all the worlds! Amen!*

*O God, shows us the realities of things as they truly are – Prophetic hadīth*

اللَّهُمَّ أَرْنَا حَقَائِقَ الْأَشْيَاءِ كَمَا هِيَ

1 Now then, O brethren of the Path, is there not one amongst you who would lend their intimate consideration for a while to a nostalgic tale issuing from one desirous to unpack a torn and ravaged heart from the burdensome fetters of its separation? Where can one find these days the spiritual camaraderie of one who may bear in equal trust and partnership the weight of these binding chains fettering the soul within the exile of its occidental crypt? Where is the one who in the pure sincerity of perfect solidarity may be that earnest traveler and solemn companion immovable in the firm commitment to unbind its friend as well as itself from this dark, bottomless pit and stultifying well of *Qayrawān* and so, like the birds in the tales of Avicenna and ‘Attār, hazard all the dangers of the journey to the **Orient of Light** and reunion at the **Celestial Court** of the **All-High Sovereign Gryphon**? O brethren of the Path, such a companion, if one may be found who is pure and who has been purified like raw metal from its dross and tested for upright sincerity by the tortuous crucibles of this Path, is the singular token of the elect amongst the folk of the divine realities and can only be found within those bonds forged by the will of divine providence itself amongst that spiritual kinship that bears the mark of the **Greatest Name** upon its back, especially as such a one is rarer than the **Red Sulphur** and the **Most Great**

**Elixir.** A companion such as that is the embodiment of the words spoken in the poem of the **Commander of the Faithful** (upon Him be Splendor), who says, luminous be His locution,

*Verily, thy true brother is the one who is truly with thee in all things:*

*The one who will harm himself in order to benefit thee.*

*And who, when the troubling vicissitudes of time break thee asunder,*

*Will shatter himself to pieces in order to gather thee together!*

But where can one such as this be found and what are the inner hallmarks of such a companion? Let the brethren of the **Divine Face** take this testimony.

2 O brethren of the Illumination, be ye like the Lion who is as the singular sign of indomitable strength and regal gold and is the manifestation of the Eternal Sun in the perishable world, for, by God, the nobility of the Sun on the outside without thee becomes the chivalry of the Lion when mirrored within thee such that this chivalrous Lion within, then, betokens no more than the inhabiting agency of that Sun without.

3 O brethren of the Divine Realities, become like the Ibis, at once sacred to Hermes and his Art, a killer of harmful vermin – whether seen or unseen – and a transmuter of *prima materia* in the lunar aspects, functions, cycles, measurements and movements of the Work. Be wise and cunning like the Fox who cultivates the Elixir of Life and offers it to the needy while ensnaring the impetuous, selfish and greedy in their own guile. Follow the ways of the Raven who, capable of travelling between the underworld as well as the upper-worlds, transforms the powers of death into life, decomposing all dross in its path, while no demon or malefic force can touch it. Become deific like

the Ram full of virile, fiery fervor, embodying thereby the celestial forces of renewal.

**4** O brethren of the Light, quaff from the poisoned chalice of bitter grief in this perishable world so that ye may be ever watchful in the state of constant **Remembrance of the supernal Lights** and therefore in a condition of perpetual orientation towards the **Hereafter**. Come to hate that hypocrisy which becomes the blind, unawakened state of the conditioned and love the penetrating Truth that is the *already-always* awakened reality of the Unconditioned. In this Path fear not nor flee from the scorn, blame or contempt of the worldly for such derision by them is the animating mark of the elect's abandonment of the inversions of materiality, namely, the abstraction from all which is fleeting, and so the clinging to the sure, salvific handle of what is Eternal and Everlasting; and as for them, the worldly deriders: fear not and be confident that '*those who have tyrannized shall learn [in the hereafter] with what kind of an overturning they shall be overthrown'* (**Qur'an 26:227**)! So, paying no mind to changing vicissitudes or the blame of the accuser, be ye like the Peacock smooth in the transitions of the Work and a living symbol of the integrity, regal beauty, incorruptibility and immortality of matter transmuted from a base condition to a glorious one. Become the Phoenix rising victorious from the ashes of its own immolating death within the living fires of regeneration into rebirth and resurrection everlasting.

**5** Now to turn to our tale and the reasons for our nostalgic melancholia. Know that on a certain night when the sign of the **Fishes** was receding before the dawning exaltation of the sign of the **Ram**, as sleep began to overwhelm

me, I prayed with utmost fervor the hymn to the **Perfect Nature** as I was sinking into my repose, saying,

*O Thou, my Lord and Prince, most Holy Angel, my most precious and beloved spiritual being! Thou art my father and my mother, the Sun and the Moon, who gave birth to me in the world of the Pure Spirit, and Thou art my child and sibling in the sublimity of my thought! With divine permission Thou art entirely dedicated to the government of my person! Thou art the one whose fervor intercedes for me before the Godhead, the God of all Gods, to make up for my deficiencies! O Thou who art clothed in the utmost radiance of the divine Lights! O Thou who resides at the summit of the degrees of perfection, I implore Thee, through the One who has overwhelmed Thee with such sublime nobility, who hast bestowed upon Thee such an immense effusion of grace! O precious One, may Thou manifest Thyself to me at the hour of the Supreme Epiphany! May Thou shewest me Thy resplendent Face! May Thou be my mediator before the God of Gods in the effusion of the Siniatic Light of mystical Secrets! May Thou lift the veils of darkness from my heart! This I pray in the name of the One who hath claim over Thee and ranks over Thee! I call upon Thee, O Powers and sublime spiritual Angels, O Ye who art the wisdom of the sages, the sagacity of the seers and the knowledge of the wise! Hearken unto me and appear before me and bring me near to Thy magisterium! Guide me with Thy wisdom and protect me with Thy powers! Make me understand what I do not understand, realize what I do not realize and see what I do not see! Turn me away from the dangers*

*that lurk in the ignorance, the forgetfulness and the hardness of my heart, in order to have me attain to the ranks of the ancient sages and inspired prophets, in whose hearts wisdom, insight, vigilance, discernment and comprehension made their permanent indwelling! May Thou also live forever in the innermost recesses of my heart, and never ever separate Thyself from me! Amen!*<sup>3</sup>

6 Whereupon I dreamt that once upon a time I was a falcon belonging to a family of noble falcons soaring freely above the firmaments of a **Sacred Valley** located in the **Eastern Isle of the Southern Lands**. On a certain night, as dusk was approaching this **Sacred Valley**, I flew over to a rock-pool of a waterfall – a *situs* sacred to the falcons and known as the **Station of Water** - wherein I perched myself upon one of its high, steady rocks jotting out of the pool facing the waterfall. As I rested myself upon the rock the waters began to gently swell, swirling into singing torrents and silhouettes, after which a single milky and pearly-white woman's hand emerged from the center of the waters holding a chalice like that of **Jamshid** and **Kay Khosrow's** in those respective tales. Filled to the brim in this chalice was a translucent and shimmering, golden brown liquid. A **Voice** then spoke and bade me to come closer, saying, “*Approach, O noble Falcon, for ye have been chosen by the All-High and Supreme Gryphon for reunion - and a mission. Drink now the hallowed Elixir from this holy chalice, for it is the Haoma of Immortality!*” I did as I was commanded, and after I drank my fill the hand withdrew itself; but then the **Voice** continued, “*fly ye over now to that Tree of Life in the center of that holiest Station of*

*Fire and perch thyself upon the highest branch of that sacred Tree and look up upon the Full Moon as it rises!"*

7 Embarking upon what was commanded by that Voice, I now flew through the twilight covered landscapes of the Sacred Valley from this Station of Water and over to the Station of Fire, and while in flight I felt my strength rising within me with each moment to insubstantial proportions, with a soaring lightness widening to ethereal dimensions, now expanding in waves and then contracting in surges, whereupon I began to perceive the veils between the two worlds become less and less opaque and more and more transparent. As I perched myself upon the highest branch of the Tree of Life, the Full Moon rose, and as it rose ever higher, I suddenly experienced a "Great Overwhelming" (Qur'an 79:34), such as like that alluded to by the Oriental Theosophic sages, and an inexpressible, rapturous and expansive magnetizing ecstasy overwhelmed me from every side as I perceived '*the disclosure of the Majesties of Glorification without indication*' (*hadīth al-haqīqa*, 1<sup>st</sup> theopanic station). I now lost all perception of my egoity and instead sensed complete existential unification with the whole Sacred Valley itself as if it had now become my very soul and animating impulse. Then the Voice which had spoken at the Station of Water now spoke from the Tree of Life, saying, "*if thou wilt, follow me!*" indicating at the Full Moon; this, as within me was occurring the unveiling of '*the apophatic negation of all speculation and the realization of that which can be realized*' (*hadīth al-haqīqa*, 2<sup>nd</sup> theopanic sequence).

8 With my egoic volition no longer as guide, another higher will now replaced it as leader, as if the leader of my will was the charioteer who was the chariot of my being, with my volition as the veritable horse driving this chariot wherein was disclosed to my being ‘*the nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret*’ (*hadīth al-haqīqa*, 3<sup>rd</sup> theophanic sequence). I then began flying in this state straight for the center of the **Full Moon**, and as I did my substantial reality dissolved into fractals of light; my consciousness as the falcon now annihilated; and, as if reborn into a new reality, I became a **Body of Light** – that is, the **Resurrection Body** – in possession of a **Robe of Fire** and without dimension or extension but enjoying a celestial form. With it came noetic apperceptions probing into the very heart of things, material and immaterial, luminous and tenebrous alike.

9 From within the lunar disk of the **Full Moon** now emerged **Dhu'l-Fiqār**, the double-edged sword of ‘**Alī** (upon Him be Splendor). Flying through the heavenly expanses, the **Full Moon** then vanished altogether and **Dhu'l-Fiqār** instead now transformed into a great heavenly **Column of Irradiation** as I swiftly began the theophanic journey of passing beyond the occidental crypt and through each of the **Celestial Spheres** in turn from within this **Column of Irradiation** in my passage beyond the sphere of the **Fixed Stars** and over to the **Pleroma of the Orient of Light**.

10 And as I passed through each of the **Celestial Spheres** I was existentially unified in identity with its Intelligence; and as I passed each one of the spheres for the higher one above it, this unification in identity was then annihilated as I became existentially unified in identity with the Intelligence

of the celestial sphere above that; until, that is, I reached the radiating pavilion beyond the sphere of the **Fixed Stars** wherein all intelligences were annihilated within me as I was drawn into the bedazzling **Pleroma of the Orient of Light** itself through ‘*The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity*’ (*hadīth al-ḥaqīqa*, 4<sup>th</sup> theophanic sequence).

**11** The surreal echoes and sonorous vibrations of the hypnotic warblings of the melodious hymns of a **Celestial Dove** now swiftly pulled me ever higher by the continual unveilings of my own ecstasy through the realms of the **Orient of Light** by the **Column of Irradiation** wherein I perceived heavens with seventy-thousand suns therein. The **Column of Irradiation** then forked into **Two Cosmic Lines** as I swooned beholding the descending concentric ranks of the **Cherubim**, **Seraphim** and **Ophanim** circumambulating like pilgrims at the *Ka'ba* the *locus* of the **Divine Throne**. After witnessing these angelic ranks, I was taken through the **Divine Throne** itself until I entered the holiest precincts of a vast, pitch black **Celestial Spring** wherein I was made to drink and purify my **Body of Light** by its ever-living waters.

**12** From the gleaming darkness of the *situs* of this **Celestial Spring** I was then raised up to a spectacularly bedazzling realm of **Crimson Emeralds** wherein I came upon a **Great Celestial Tree** encircled by an emerald fire shimmering with diamonds at the center of an **Immense Celestial Mountain** above which was a **Cloud** that reached beyond eternity. And as I beheld this, I now swooned from the crushing tremendousness of ‘*a Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of*

*Unicity*' (*hadīth al-haqīqa*, 5<sup>th</sup> theophanic sequence). The **Great Celestial Tree** now transformed into a **Great Celestial Bird** – that is, the *Simorgh* – who then transfigured its form once again from the *Simorgh* and into a **Woman** of ravishing, incomparable and unsurpassable **Divine Beauty**: a Beauty the glimpse of a single atom of the splendor of which would have obliterated entire universes into dust where She to theophanically self-disclose a speck of such Beauty to any other, as it is a Beauty of such dazzling scope and unparalleled manifestation compared to which all other beauties from heaven to earth and all that is in between are but shadows and silhouettes, for it is from this Beauty that all derive the illuminating splendor of their own beauty because it is from this Beauty whereby '*Love appeared and its fire blazed forth throughout all the worlds*' (*Hāfiẓ*). And know, my dearest brethren, *that the heart hath not lied regarding what it hath seen*' (*Qur'ān 53:11*).

13            My blaze-flux (*fu'ād*) exploded now into a myriad of unceasing raptures of supernal, ecstatic bliss and nearly effaced all remaining faculties upon my glancing of Her Visage, wherein I simultaneously experienced both the most intense longing of separation as well as a depthless union with Her as a single reality, wherein drawing me now to a station of proximity, I deigned to ask, "who art Thou?" She replied, "**I am the Mind of the Divine Sovereignty, Supreme Mistress of Heaven, the Celestial Queen and 'the Lord of the Worlds'**" (*Qur'an 1:2*). '*I am the One standing upon the Two Gulfs and the Observer over the two Occidents and the two Orients*' (*Sermon Between the Two Gulfs*). Beyond Me is That **One Singular and Sovereign Unknowable Mystery of Exclusive Oneness and Inclusive Unity**, '*the God of all gods, the Light of all lights*' (*The Book*

of N.U.R, 1), unchanged and unalterable, without peer or equal, ‘*neither begotten nor begetting*’ (Qur'an 112:3). I am the First Point of Origination and the Primary Originating Point who is the Soul of Holiness and the Face of Splendor. I am the Supreme Pen and the Primal Will, the Creatrix of Heaven, earth and all that is in between. I am the Last and the Essence of the Tree of Reality and the Lotus of the Farthest Boundary because I am the Finality by which all things are sealed. I am the Wisdom and the Word, for I am the Hidden and the Manifest, the Dusky-Colored Female Dove beyond the Hidden Cloud warbling all existence into being. I am the One Living whose progeny are the Ever-Watchful because I am the Primal Eve, the Mother of All-Living, just as I am the Fātimīyyic Radiance, the Mother of Her Father, the Victorious Light Resplendent. I am both thy Perfect Nature, the *Imām-of-thy-being*, as well as the Primal Will beyond thy nature, for I am to thee both thy Highest Celestial Sun, the Angel of Life, located in the sphere of the highest imperishable realm as well as the Lunar Resplendence and the Angel of the Earth governing unto the lowest aspects of the dominion of thy own perishable earth.

**14** And the vestigial signature of My terrestrial token to thee, the outward symbol to the seven-levels of the celestial Solomonic-Ka'ba of My inner inhabitation within thee, is that Tree of Life located within the axis of the Station of Fire in the precincts of that Sacred Valley from whence thou hast come; for during the term that thou art imprisoned within the prison cage of the opaque boundary of thy material body and senses, thou art to be a

guardian and protector to that holy station and its **Tree** which hath been made manifest for thy sake and for the sake of thy noble lineage, so heed well!

**15** Now before thy time expires, appoint that female falcon of wisdom and sagacity from thy physical as well as spiritual progeny and rank to replace thee; and let her likewise appoint a female falcon after her, and the one after that another one after her stead, up to six generations. Each shall be a *theosophianic* angel and talismanic hierurgy in her rank, until such time as the **Dusky-Colored Female Dove** from beyond the **Hidden Cloud of Unknowing**, the **Supreme Gryphon**, the *Anqā* and *Sīmorgh*, Who is I Myself, shall appear amongst the falcons in the number of *Burāq*;<sup>4</sup> for it is at that sacred precinct wherein thy Work, which is **My Work**, shall be accomplished and consummated, so understand!

**15** And take this prayer as My **Gift of Remembrance** to thee and for the posterity of thy lineage of Light, and, whensoever thou art moved, recite it every **Dawn** at its arising, saying,

*In the Name of God the Most Praised, the Most Glorified, the Most Holy in the Highest Altitude of the Sanctification of the Glorification of the Holiness of Elevated Sublimity and Transcendence! Say, O Thou Who art the Light of all lights Effusing the Illumination of the Radiance of Thy Being by the blinding Godly Scintillance of the dazzling Divine Brilliance from the Fire of the Morning-Dawn Arisen! O my God, verily I testify at the Throne of the Resplendent Sun of Thy Pre-Eternal Oneness which hath ignited the Manifestations of those flames of holiness glaring the*

*flares of the mirrored rays of the Revelation of the Unity of Thy Glory  
 Self-Disclosing the Theophanic transfigurations of the manifestation of  
 Thy Solitary, Most Singular and Unchanging Face which hath already  
 always annihilated all-things! And O Thou Who art That inhabitant  
 Sovereign of the horizons of my self unveiling the Singularity of Thy  
 perspicuous Reality within the Selves of my horizon. Thou art indeed the  
 Most Manifest and the Most Hidden as the Absolute Manifestation of the  
 Ultimately Hidden; I verily, O my God, testify that Thou art That Who  
 hath left Thy traces imprinted upon the Talismanic-Temples of Thy  
 Unicity by the vestigial signs of the unifying ecstatic attractions of  
 Thy Unicitarianism from a firstness before all firstness unto a lastness  
 after all lastness. O my God, I verily testify at the vision effacing  
 nullificative annihilation of the secret by the victorious rending of the  
 veils off the secreted mysteries of Thy Secret through the apophatic  
 negation of all speculation and the realization of That Realized Reality  
 that is Thee Alone, the Truly Real; for I verily, O my God, testify by the  
 disclosures of the regalitude of Thy Majesties of Glorification without  
 indication from the locus of Thy Post-Eternity to the situs of Thy  
 Everlastingness within the axis of Thy Durationless Perpetuity by the  
 unveilings of Thy Endlessness from a beginning of no beginning unto an  
 end of no end, for Thou art the Godhead and there is no other god but  
 Thee Alone within Thee Alone by Thee Alone from Thee Alone and to  
 Thee Alone, Truly, Truly!*

**16** And so, verily now after this hour of thy matutinal awakening, do I return thee back to the perishable abode of thy terrestrial clime, ‘so extinguish the lamp for the Dawn hath indeed Arisen!’ (*hadīth al-haqīqa*, final theophanic sequence),” whereupon I found myself back again soaring above the geographic firmaments of the **Sacred Valley** located in the **Eastern Isle of the Southern Lands**.

**17** And now descending upon that **Tree of Life**, I perched myself upon one of its highest branches as the **Sun** rose above at dawn irradiating the whole **Valley** together with its ranges below. And as I sat watching the **Sun** rise ever higher to its meridian as the falcon, I began slowly descending back into the constricted consciousness of this well of **Qayrawān**, the caging prison of the human body and its material senses; now slowly receding from my state as the falcon and into the living death and bottomless pit that is indeed the unconsciousness of this mundane, terrestrial human life; and thereupon an immense nostalgia and melancholic grief overtook me, the weight of which would have literally crushed entire worlds, whilst I could still dimly perceive the memories of those sonorous melodies warbled by the **Celestial Dove** and espy in the distances of my mind the brilliant flashes of the realm of *malakūt*, the angelic world, retracing their steps in dazzling sparks into the remote distances then completely vanishing as I fully awoke.

**18** But my nostalgia and grief, which became, as it were, a temporary fetter upon my feet, abated after some time as I was reminded that on this Path for every expansion there must also follow a corresponding contraction; and that within the contraction there is this wisdom, and that is, the

melancholic nostalgia and separation felt from the true abode is in itself a modality of its inhabitation, as it is the veridical space and the vestigial imprint, nay the sacred *pathos*, which in turn reflects the divine thrall, for this state within me is the fire of the **Face of Splendor** and the **Soul of Holiness**, that is the **Supreme Gryphon** and **Simorgh** Who is the “*Lord of the Dawn*” (*Qur’ān* 113:1) and the **reciter of all Life**; since ardent grief, melancholy and nostalgia are in these cases the steeds of the **station of Love**; and – inversely proportional to the understanding of the worldly whose preoccupation is to simply flee from such a precious mount – it is confirmation from the divine spiritual Lights indicative of the rank of attainment of the first stage, for the poison of grief regarding this perishable world is simultaneously also the salvific gift, the gem-like diadem of divine good-pleasure bestowing in this fleeting life a rank in the imperishable life of eternity in the hereafter, as indeed the true nature of this station is the vehicle of orientation towards that **Orient of Light**, for ‘*the Lord is nigh unto them who are of broken heart*’ (*Psalm 34:18*); this being the veritable alchemical calcination representing the first major operation of the Great Work, would that its true secret be comprehended! So, O brethren of the Fāṭimiyyic Light, “*embark ye upon it, in the Name of God, as it moveth and as it rests*” (*Qur’ān* 11:41).

*And no power and no strength is there save in God the High, the Mighty and the Supreme!*

وَ لَا حُولَ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْأَعْلَى الْعَظِيمِ

<sup>1</sup> Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran, 1977: 40

<sup>2</sup> In the Name of God the Compassionate, the Merciful, the Living, the Living!

<sup>3</sup>

يا أَيُّهَا رَبِّي وَ سَيِّدِي الْمَلَكِ الرَّئِيسِ وَ الرَّوْحَانِيِّ النَّفِيسِ انتَ أَبِي وَ أَمِّي وَ شَمْسٌ وَ قَمَرٌ الَّذِي مَنْ وَلَدَنِي فِي عَالَمِ رُوْحَانِيِّ الْبَحْثَةِ وَ انتَ وَلَدِي وَ نَسِيبِي فِي عُلُوٍّ فَكْرِي، بِإِذْنِ اللَّهِ انتَ الْمُتَمَثِّلُ بِتَدْبِيرِ حُكْمَةِ شَخْصِيِّ وَ انتَ الَّذِي مُبْتَهِلٌ بِشَوْقِكَ إِلَى اللَّهِ إِلَهِ الْأَلَّهِ فِي تَكْمِيلِ نَقْصِيِّ، يَا أَيُّهَا الْلَّاَبِسُ مِنْ أَنوارِ الْلَّاهُوْتِيَّةِ أَسْنَاهَا وَ الْوَاقِفُ مِنْ دَرَجَاتِ الْكَمالِ فِي أَعْلَاهَا، اسْأَلْكَ بِالَّذِي غَلَبَكَ مَعَ اشْرَفِ الْبَذِيجَ وَ وَهْبَكَ افِيضِ الْجَسِيمِ، يَا نَفِيسَ تَرِينِي نَفْسَكَ فِي سَاعَةِ تَجْلِيِ الْأَعْلَى وَ تَرِينِي وَجْهَكَ الْبَاهِرِ، وَتَوَسَّطْتَ لِي عِنْدَ إِلَهِ الْأَلَّهِ بِإِفَاضَتِهِ بِنُورِ الْأَسْرَارِ السَّيِّنَائِيَّةِ وَ رَفَعْتَ عَنْ قَلْبِي ظُلْمَاتِ الْأَسْتَارِ، هَذَا دُعَائِي بِاسْمِ الَّذِي بِحَقِّهِ عَلَيْكَ وَ مَكَانَتِهِ فَوْقَ لَدِيكَ، أَدْعُوكَ يَا أَيُّهَا الْقُوَّاتِ وَ مَلَائِكَةِ الرَّوْحَانِيَّاتِ الشَّامِخَاتِ ، يَا أَيُّهَا حِكْمَةِ الْحَكَمَاءِ وَ بَصِيرَةِ الْبَصَرَاءِ وَ عِلْمِ الْعُلَمَاءِ، اسْمَعْنِي وَ تَظَهَرْ إِلَيَّ وَ احْضُرْ لِي بِقُرْبِ مَقَامِ سُلْطَنَتِكَ، ارْشَدْنِي بِحِكْمَتِكَ وَ حَفَاظْنِي بِقُدرَتِكَ، تَجْعَلْنِي ادْرِكَ مَا لَا ادْرِكَ وَ اعْرِفَ مَا لَا اعْرِفَ وَ ارَى مَا لَا ارَى، تَحُولْ لِي بَعِيدًا عَنْ مَخَاطِرِ الَّتِي تَمْكِنُ فِي جَهَلِ وَ نَسِيَانِ وَ صَلَابَةِ الْقَلْبِيِّ مِنْ أَجْلِ انْ تَحْقِقَنِي رَتِبَةُ الْإِنْبِيَاءِ الْمَلَهِمِينَ وَ الْحَكَمَاءِ الْمُتَقْدِمِينَ الَّذِينَ فِي قُلُوبِهِمْ حِكْمَةٌ وَ بَصِيرَةٌ وَ يَقْظَةٌ وَ فَطْنَةٌ وَ فَهْمٌ مُسْتَقْرًّا سَكَنَى فِيهِمْ، وَ كُنْتَ تَعِيشُ فِي عَمْقِ الْأَعْمَاقِ قَلْبِي وَ لَمْ تَفْصِلْ نَفْسَكَ مِنِّي أَبْدًاً، آمِينَ

<sup>4</sup> 303.